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INDEX  
TO  
FORS CLAVIGERA.

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LETTERS  
*TO THE WORKMEN AND LABOURERS  
OF GREAT BRITAIN.*

BY  
JOHN RUSKIN, LL.D.,  
HONORARY STUDENT OF CHRIST CHURCH,  
AND HONORARY FELLOW OF CORPUS CHRISTI COLLEGE, OXFORD.

VOLS. I. TO VIII.



GEORGE ALLEN,  
SUNNYSIDE, ORPINGTON, KENT  
1871-7. 1878-80-83-84.  
1887.



## EDITOR'S NOTE.

---

SOME years ago Mr. Ruskin expressed a wish to have a complete Index to "Fors Clavigera," and gave me permission to make it. I have worked at it steadily ever since, not without much kindly assistance; and my pleasure at its appearance in complete form is marred by one abiding regret.

There were in existence, Indexes to Vols. I. and II., published in Vol. II.; to Vols. III. and IV., published in Vol. IV.; and in addition to these, various notes, memoranda, partial indexes of separate letters; and a complete, but brief, MS. Index to Vols. V., VI., and VII.; none of which I have made much use of, because it seemed necessary to do the whole thing on one plan, or not do it at all. So I read every word.

No one who admires "Fors Clavigera" will, I think, object to the length of the Index, nor to the numerous cross references,—which, indeed, might have been multiplied almost *ad infinitum*. But any reader not finding what is wanted under one letter, will most probably find it under another, in intimate, and what seemed to me at the time to be superior, connection. Thus, if the names of Italian painters, are not found under "Names," they will be found under "Italians," or "Painters," or under their own letter.

Some classification has been, and perhaps more might have been, given. Some, perhaps many, references, might have been omitted, and some no doubt are, for it is not a Concordance.

I have one hope left, that it may be useful to readers of "Fors Clavigera;" one confession to make, that it is not perfect; and one clear intimation to give, that Mr. Ruskin is wholly irresponsible for its present shape, because he never saw the proofs.

January 1887.



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*Note.*—Each of these letters is introduced, "Friends," or "My Friends;" and concluded, "I remain," or "Believe me, your faithful Friend," or "Faithfully yours, etc.," and the last, "Believe me, your faithful servant;" and each is signed, "John Ruskin."



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*Note.*—Every letter begins, "My Friends," and ends, "Believe me faithfully yours, John Ruskin." But Fors 24, "I shall not call you so any more [except in 89]. Nor shall I sign myself 'faithfully yours' any more." See for reasons in Fors 24, etc.

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- Page
- „ 3, for "Acshestiel" read "Ashestiel"; and at p. 412, and under "Ashestiel," delete 79, 193.
  - „ „ after "Acts of Parliament" add "see Parliament," and generally refer, if need be, under other letters, without "see."
  - „ 18, "Author, vol. i.," line 5. add "see" before 21.
  - „ 20, line 9. after "second edition" add "of 'Past and Present.'"
  - „ 33, line 19, after 220-26, add "see p. 171 of this Index."
  - „ 34, vol. vii., line 5, add "Much Ado, iv., 2, 87"; and at p. 420, line 16, add the same.
  - „ 54, after "EXODUS" add 72, 392.
  - „ 55, left-hand col., line 4, for 63, 97 read 63, 94.
  - „ 95, line next above vol. i., for "Epistles" read "Epistle."
  - „ 132, line 10, after "for" add "her master."
  - „ 155, above line 6 from bottom insert "Exodus, 72, 392, see BIBLE"; and for any other Book of the Bible omitted under its proper letter see BIBLE.
  - „ 164, last line but one, insert a comma after "God's."
  - „ 165, vol. i., read "and cf." before 22, 1.
  - „ 166, line 3, for "S. John xiv. 3" read "S. John xiv. 2."
  - „ „ vol. iv., line 3, read "xiv." after "xiii."
  - „ 181, line 17, for "treasure" read "tressure."
  - „ „ line 18, for "army" read "arms."
  - „ 196, line 3 from bottom, for 9, 188, read 91.
  - „ 234, line 1, after 34, 8, insert 43, 138.
  - „ „ line 3, to "HORACE" add 43, 138; 58, 282.
  - „ 253, line 2. for "Kail-gull, a," read "Kail-gully, a lang, 44, 169."
  - „ 278, after "Leviticus" add "63, 94."
  - „ 304, line 4, to "MILTON" add "('lubbar fiend,' *L'All.*), 61, 31."
  - „ 346, after line 9 insert "Pig, a Bewickian, 49, 270; and see 'Præterita,' vol. ii., viii., 291."
  - „ 392, after "Matthias, 43, 139," add "f.n."
  - „ 412, lines 9 and 10, for "Achestiel" read "Ashestiel."
  - „ 463, after line 3 insert "Val d'Arno, 59, 305, f.n."; and for any other of Author's Works, omitted under its proper letter, see AUTHOR'S WORKS.

*If those who use this Index will kindly send particulars of any other mistakes found in it to Mr. GEORGE ALLEN, SUNNYSIDE, ORPINGTON, KENT, they will be most gratefully received, and some hope may then be entertained that in time it will become perfect.*

# INDEX

TO

## FORS CLAVIGERA,

VOL. I.—VIII.

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\* I have not yet given any definitions of the final senses in which I use this word, so that it is of no use to refer to the detached places in which it occurs; but generally it will be found to be taken as the equivalent of noble or true imagination (the substance of things hoped for,—the evidence of things not seen), hence in **20**, 17, the seeing eyes are spoken of as lighted by sweet faith, and the blind eyes as "infidel." For active faith, or fidelity, see **25**, 26, and the reference to Alice of Salisbury at the bottom of page 27, in which I was thinking of the "Shield of Faith."—*Note from old index.*

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\* p. 283, six lines from top, for ‘ have ’ read ‘ had ’ ; and eleven lines from top, for ‘ belief ’ read ‘ believe.’

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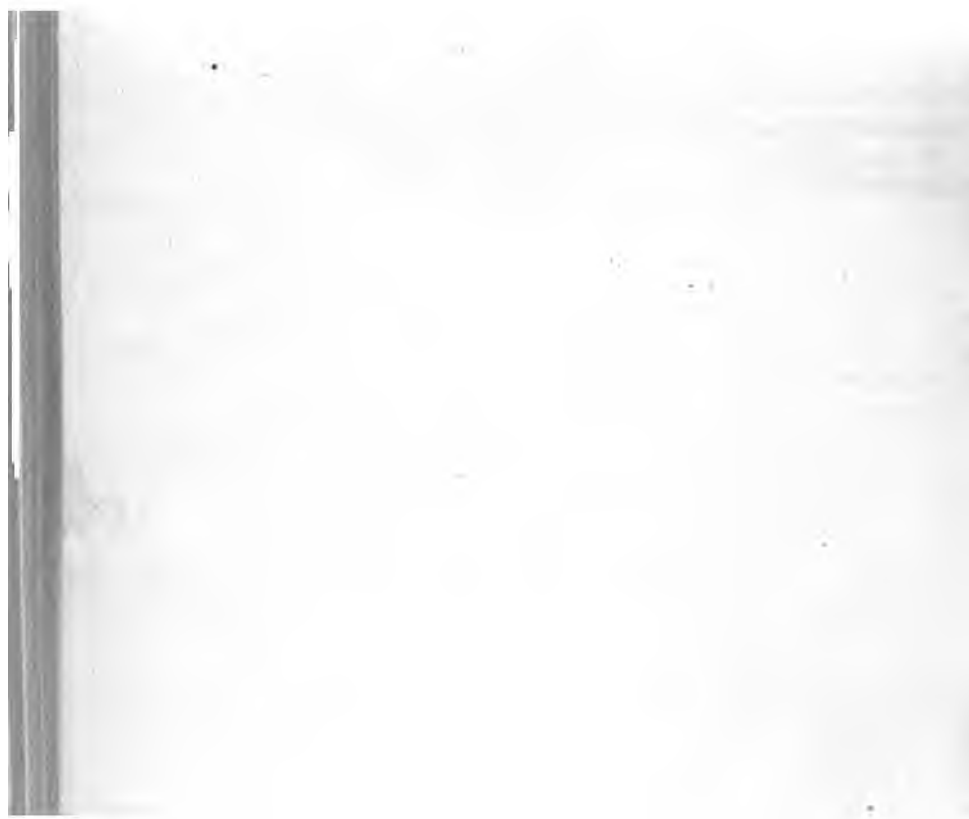
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APPENDIX.

*Note 1.*

USURY (INTEREST, RENT, *Et.*).

*See under AUTHOR and USURY.*

*For the UMBRELLA, see also 80, 226, 227.*

THE effort to confound interest with wages is one of the stupidest and wickedest of modern diabolic lies. I take, as I have said again and again, from ten to fifteen per cent. interest for my money in the Bank of England. But I don't superintend the Bank in any one moment or particular. I am, therefore, a mere and pure usurer. Every clerical or feminine railroad shareholder, taking a dividend on the traffic—without attending to it—is a usurer. Every landlord living away from his estate is a usurer, who lives by lending land. If he live *on* his estate, manage it for his own advantage, and take the produce, (as the 'Daily Telegraph' says ideal landlords should,) "all for himself,"—he is a slavemaster and thief; but not an usurer. In any of these cases one may be an amiable slavemaster, a brave thief, or a well-meaning usurer; but our first moral business is, to know clearly—as every man may know if he will—what we *are*.

It is enough to show the especial and subtle evil of usury, to reflect on the general fact in human nature, that while we won't give anybody half a crown, without asking what he wants with it, we will lend him any quantity of millions, to commit murder with,—or what else he likes. And an average gentleman will not charge his friend on a loan; but will, the public, all he can.

For definition of the sin, obscured as it has been by metaphysical indignation on one side, and by dull equivocation on the other, put it to yourself thus. You have something by you—tool-money, land, house, or what not—which you cannot or don't want to use yourself, but somebody else does. Say your umbrella

—to begin with. You are not going out in the rain yourself to-day—your neighbour is; and you will feel yourself a surly sort of dog if you don't lend it him. If he have a new coat on, he can afford to pay you something for the loan—but you are worse than a surly dog, if you take such pay. *That is Usury.* From a succession of neighbours, asking the same favour, you may, and should, take what will pay for a new umbrella, when the lending one is worn out. You must see that your umbrella is in the stand. But you can't live on it, more than on the stand itself.

So with a piece of your land. If you can plough it, or delight in it yourself—do so. If you can't plough it yourself—or don't mean to, and your neighbour would thankfully do so, you must lend him the land;—if he return it less fit for a crop, next year, he must pay you for that harm, and if more fit for a crop, you must pay him for that good.

At present, he not only pays rent for the ground, but has his rent raised if he benefit it!

'But, at that rate, nobody would lend anything'? Yes. Everybody would lend, as they do now, but with conscious justice, and charity; and life to the whole world, be stronger and easier than it is now, by the precise degree in which the sums now paid for interest of money, would be better applied in the hands of laborious good men, in the beginning of life, than in the hands of idle misers at the close of it.

By the way, I see that His Grace the Archbishop of Canterbury is setting up for a Usurer on Book-lending—and in very good company too—as President of the East Surrey Hall, Museum, and Library Company, Limited. *Cf.* 70, 324.

#### *Note 2.*

#### RAILWAYS, AND INTEREST.

*See under* INTEREST, RAILWAYS, RAILROADS, USURY, *etc.*

THE people of Manchester and London want a road made between the two places. Then what they wisely and rightly should do, would be, what the private persons did—to pay at

once for the work of making the road, and dismiss the labourers when it is made.

Instead of doing that honestly, they borrow the money, and agree to pay the lenders a tax whenever they travel, thenceforward for ever. It is true that this arrangement for them, if the traffic be not great, ends by the ruin of the lenders. And if all the sums sunk in railroads in England were now accurately estimated, I have little doubt, it would be seen that the British public had got their railroads, on the whole, made, by the entirely involuntary help, of a large number of single old ladies and gentlemen.

But that is not the proper way to make any sort of road ; nor is it in the end advantageous even to the public. The money of those simple persons, would in reality have been spent more advantageously for the British people, in the general expenditure of domestic life, than in dragging the movable population about the country, or feeding surveyors and mechanicians.

Nor do I suppose that if in such true terms, any Bill were brought before Parliament definitely proposing to construct a railway, by some method of delicate mechanical abstraction from the pockets of private persons, even though ever so softly and flatteringly applied, it could become law.

*Note 3.*

S. GEORGE'S LAWS NOT NEW.

*See S. GEORGE.*

JOURNALS repeat the common public notion that I am making a *new* experiment in S. George's Company ; while the very gist and essence of everything S. George orders is, that it shall *not* be new, and not an 'experiment' ; but the re-declaration, and re-doing of things, known and practised successfully since Adam's time.

And all those absurd endeavours of modern rhymesters and republicans came to water, because they *were* new, and because



the rhyming gentlemen thought themselves wiser than their fathers.

*Nothing* new, I tell you,—how often am I to thrust this in your ears? Is the earth new, and its bread? Are the plough and sickle new in men's hands? Are Faith and Godliness new in their hearts? Are the common human charity and courage new? By God's grace, they are lasting yet, one sees, in miners' hearts, and sailors'. Your political cowardice is new, and your public rascality, and your blasphemy, and your equality, and your science of Dirt. New in their insolence, and rampant infinitude of egotism,—not new in one idea, or in one possibility of good.

*Note 4.*

“MR. RUSKIN—CURIOUS AUTOBIOGRAPHY.

“MR. RUSKIN announced, under date April 2nd, that he has, at the request of a few Sheffield workmen, authorised the investment of £1,200 in an estate of thirteen acres of land near Sheffield, whereupon the workmen may spend what spare hours they have, and for which they agree to pay 3 per cent. Mr. Ruskin says—‘Here at last is a little piece of England given into the English workman's hand and heaven's.’ Mr. Ruskin also publishes his autobiography, saying his father left him £120,000, besides property at Herne Hill, Denmark Hill, Greenwich, and pictures; and left his mother £37,000. He gave £17,000 to his poor relations; sold the pictures, bought Brantwood, assisted a young relation in business at a cost of £15,000, spent £15,000 on *harness and stables*, and has given £14,000 to S. George, besides having spent £70,000 variously. He is now worth £55,000, and announces that he will give the Marylebone property absolutely to S. George's Company. The Herne Hill property he gives to his cousin, and will finally invest the remaining £12,000, and live or die upon its interest.”—*Inverness Courier*.

*Note 5.*

See POLITICAL ECONOMY, DEVIL, FOOL, *etc.*

DEVIL'S, AND FOOL'S POLITICAL  
ECONOMY.

1. That good things are only good, if they can be turned into money.

2. That all human prosperity must be founded on the vices of human nature, because these are the essential powers of human nature, and its virtues are accidental and impotent.

3. That every man is bound to form, and at liberty to follow, his own opinion on all matters concerning him.

4. That there is no Devil, no Life, and no God.

GOD'S, AND HIS SERVANT'S  
ECONOMY.

1. That money is only good, if it can be turned into good things.

2. That all human prosperity must be founded on the virtues of human nature, because these are the essential powers of human nature, and its vices are accidental and impotent.

3. That every man is bound to know, and under orders to follow, God's opinion, on all matters concerning him.

4 (*indivisible*). That there is an Eternal God, an Eternal Life, and an Eternal Death.

*Note 6.*

STREAMS AND THEIR USE.

See STREAMS, RIVERS, RESERVOIRS, *etc.*

AND after they have thus made the land difficult of access to enemies, they shall make it as easy as can be, in access and traverse, to friends; and to the utmost possible for men, and beasts of burden, and herds and flocks: caring for the paths of each that they may be tame\* to them, and for the waters from Heaven, (that they may not do evil to the country, but on

\* 'Tame,' of a path subdued from ruggedness and dangerousness, into smooth facility and safety, like a rude and wild creature made kind.

the contrary profit it, in flowing from the heights of the hills into their hollow valleys), restraining the outflowings of them, both with trench and rampart, that so the mountain dells, receiving and drinking the waters of Heaven, may give brooks and fountains to the lower places and meadows; and bear to the parchedest grounds fulness of sweet waters.\*

And these fountain flowings, whether in the passing river, or at their well-head, shall be made beautiful with plantation and fair building.

*Note 7.*

COMMON SENSE. CASH DOWN.

WE never enough observe that 'common sense' is, at least in one half of it, a *virtue*; because the habit of self-command enables us constantly to perceive truths to which self-indulgence renders us blind. For instance, in my work with the street sweepers in London, it became a question for how much one of them could get a pair of boots. And I found the conditions under which the boots were to be got, were *always* that some intermediate person should answer for the payment to the bootmaker. The price of the boots was then to be paid by instalments to the intermediate person. It was impossible to explain to my street sweeper, that he paid sixpence extra for his boots, in commission to this intermediate person. He remained stolidly blind to that calculable fact, because he had never in his life possessed self-command enough to save the price of his boots before he bought them.

*Note 8.*

WASTEFULNESS OF CREDIT.

THE want of intellectual power, definitely connected with the absence of self-command, is not, as I am sure all of us in some

\* The sweetness insisted on, because in the hot grounds the least stagnant pool becomes poisonous.

our lives have painfully felt, confined to uneducated

The entire system of credit on which modern  
ce is based assumes for its first principle—that the  
of payment increases by its delay! The actual results  
ommercial body are a grievous loss of time and labour,  
complexity of accounts, and debate respecting them ; \*  
reater loss of health through anxiety, and the maintenance  
tain number of rogues at the expense of honest persons.  
community remains intellectually blind to these entirely  
trable consequences, because no one has the self-command  
purchases till he has the money to make them! Without  
; you by farther instances, I will venture to state  
y that the especial power which we term ‘common  
s nothing else than the method of action given by  
: moral self-command to the faculties of art, of  
lge, and of wit, granting first that these are of a  
rank.

ve seen my father over and over again lose the pleasant hours of  
er evening in writing letters to explain to pertinacious customers why  
ln’t have credit for nine months instead of six.

